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people of Ireland, chiefly within the present century, and the broken forms of the Irish peasant no more represent his correct modes of expression in his own language than the coarse slang and dialect phrases of the Georgia cracker or the western cowboy represent the language of Americans. The only effect of such a misuse of words must be to disgust sensible people and represent an intelligent nation as a set of buffoons.

It is to be regretted that more space is not given to explanatory notes and to comparisons with the mythology of other European countries, but this may be remedied in a future edition. Taken altogether the book is the best of the kind that has appeared since Kennedy's collection was published twenty-five years ago, and is the first real attempt to bring to popular notice the splendid legendary treasures of the oldest nation of Western Europe.

JAMES MOONEY.

Report of the Cruise of the Revenue Marine Steamer Corwin in the Arctic Ocean in the year 1884. By Capt. M. A. Healy, U. S. R. M., Commander. Washington, 1889.

The recently issued report by Capt. M. A. Healy upon the cruise of the Corwin in the Arctic, in 1884, possesses more than usual claims upon the attention of those who are interested in the natives of Northwestern Alaska. It is nearly three years since the companion report of 1885 was issued, and the two together supply many valuable details regarding the little known natives of the interior of Northwest Alaska. The report for 1884, though issued subsequently to that of 1885, is much more satisfactory to the student of anthropology.

The report of the commanding officer contains, in addition to the matter descriptive of the country and the cruise, some interesting statements in regard to the Eskimo. The injustice of the law which prohibits the sale of breech-loading rifles to the Eskimo is pointed out, and its repeal advocated on the ground of reason and humanity.

The efforts of the Corwin have resulted, it is said, in the almost complete suppression of the whiskey traffic with many of its attendant evils; but it is evident, from other statements in the book, that the good work is by no means finished.

As a result of fifteen years' observation, Captain Healy places the native population of Alaska at about 20,000. It is, however, to the narrative of the exploration of the Kowak River by Lieut. J. C. Cantwell that the student will turn with greatest interest. Though the primary purpose of the journey was exploration and not scientific investigation, and although no professed ethnologist accompanied the party, yet many important facts regarding the natives were obtained and recorded.

The interior of Northwest Alaska is composed of broken, irregular mountain ranges with wide stretches of tundra or sphagnum plains. Small streams of water intersect the tundra in every direction which have their origin in innumerable lakes. In such a country a boat is an absolute necessity for summer travel.

The inhabitants of the river are Eskimo, but they are Eskimo of the interior, and the change of habitat has resulted in a corresponding change of habits and apparently even of physical characteristics. Thus we are told that they have, as a rule, dark complexions, prominent cheek-bones, large mouths, and sharp chins, giving to the face a triangular appearance very different from the round face of the coast Eskimo.

An estimate of the population of the Eskimo of the Nöitoc, Kowak, and Selawick rivers, whose language and customs are said to be practically identical, is as follows: Nöitoc, 350; Kowak, 275; Selawick, 300—total, 925.

From the middle of July to the latter part of August, the natives from the inland meet their brethren from Cape Prince of Wales, Diomedes, and Point Hope, on Hotham Inlet, for the purpose of trade, and their intercourse appears to be limited to this period.

Unlike the coast Eskimo, the Kowak natives do not live in permanent winter settlements. In early winter they gather in small, isolated communities, usually of from one to three families, and live in subterranean houses near the banks of the larger streams. Later, when deep snow has fallen and the surface is frozen hard enough for sledding, they begin a nomadic life. At this season the flesh of the reindeer furnishes the chief means of subsistence, and in the pursuit of these animals they are compelled to wander here and there over the vast plains of the interior. Having located a herd of reindeer, the young men are followed by the old men and the women and children, whose duty it is to bring up the camp equipage on dog-sleds. Notwithstanding the precarious character

of the food supply at this season, the natives are said to be as improvident as the North American Indian usually is wherever found, and they rarely have on hand more than two or three days' extra supply of provisions. As it not infrequently happens that stormy or very cold weather imprisons the hunters within doors for a week at a time, starvation is often threatened and occasionally whole families fall victims. It seems to be their usual custom to dry sufficient fish to last from the time the rivers are frozen until winter hunting begins; but with this exception the natives appear to make no effort to lay up a store of provisions in case of accident or unusual scarcity of game.

The cooking in winter is of the most primitive kind: A small wooden tub is filled with snow which melts in the heated air of the iglu; the water then made to boil by means of stones heated to redness in the flame of the stone lamp. The meat is then partially boiled.

When the ice in the river begins to break up and the returning sun has rendered the snow unfit for sledding, the natives gather in small settlements along the banks of the larger rivers and locate their summer houses. The men then have recourse to hunting and trapping, and the women prepare their nets for fishing, for, rather curiously, the labor of catching the fish is allotted to the women. The summer houses are very simple structures, being made by planting half a dozen pliant willow wands in the ground in the form of a circle, bending their upper ends and twisting them together to form the frame. A covering of deer skins or drilling makes the house complete.

Lieutenant Cantwell supplies the natives with a certificate of excellent character. They are honest in dealing with strangers and among themselves. They are simple, credulous, and hospitable, and though intensely curious, are not prying or intrusive. In their domestic relations they are kind to each other, and the universal consideration paid to the old is a marked trait of their character. He admits, however, that they are prone to the sin of lying, and when detected, they do not exhibit any shame whatever.

As appears to be the case among the Eskimo everywhere, there are no recognized chiefs or any trace of tribal union. The shamans are greatly respected among them, and those individuals more intelligent or more highly gifted naturally have much influence. As the women render important assistance in obtaining food

and as burden carriers, they, too, have considerable influence, and it is stated that "in all discussions touching the welfare of the community, or any important project, the women, especially the old ones, join, and their opinions are received with evident respect by the men."

They suffer most from pulmonary complaints and rheumatism. Epidemic diseases are of rare occurrence, and it is stated that syphilis has not reached the interior settlements to any great extent, but it is only a question of time when its ravages will extend from the coast tribes to this people. The treatment of the sick consists, as among our Indians, of shamanistic rites, the shaman using a few herbs to assist him in his incantations, nothing in the way of medicine for the disease being given to the patient.

Near the coast the ordinary Eskimo kyak is used, but towards the upper Kowak boats of spruce and birch bark were found, the former material being employed for the larger and more serviceable boats, while birch served for the lighter canoes that are stated to have been of the most exquisite design.

In the winter snow-shoes furnish the ordinary means of locomotion, while transportation is effected by means of dog-sleds.

Unlike the coast Eskimo of Alaska, the Kowak Eskimo do not, as a rule, wear labrets. Altogether these inland Eskimo form an interesting object for study, combining as they do, to a slight extent, the habits of the coast Eskimo with the general habits and, apparently, also, to some extent, the physical characteristics of the Athapascan or Tinne tribes of the far interior. They serve well to illustrate how completely the Eskimo is a creature of his environment, and the extent and readiness with which changes take place when he is subjected to different conditions of life.

It is greatly to be regretted that the author of this valuable report did not obtain vocabularies of the people he visited. The comparison of the dialects of these inland Eskimo with one another and with those of their coast brethren could scarcely fail to yield interesting and important results. The report is generously illustrated, and among the illustrations of the natives and their houses and products are some of the best that have yet appeared.

H. W. HENSHAW.